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THE
Servants Calling;

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ADVICE

TO THE
APPRENTICE:

Designed for such as have had the

BENEFIT

OF A

GOOD EDUCATION,

Or would be assisted under the

DISADVANTAGE

Of a Bad one.

LONDON:

Printed for G. STRAHAN against the Royal Exchange,
in Cornhill, and R. WILLIAMSON, near Grays-Inn-
Gate in Holbourn, 1725.

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1957-1958

1914

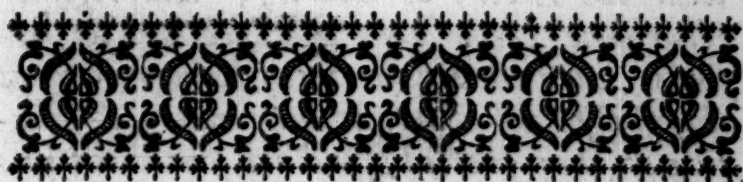
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1. The first of these is the fact that the
the Commission has not yet received any
information from the Government of the
Democratic Republic of the Congo regarding
the situation in the country.

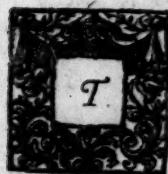


TO THE
TRUSTEES

For managing the

Charity-Schools.

Gentlemen,



THOUGH many Servants in their Minority through the Care of good Parents or Relations, have had a right Education in a private Way; yet the Benefits of this Kind, have been wonderfully extended by the Liberality of Persons, who commiserating the Case of Children not so well taken Care of, have supplied this Defect by constituting and maintaining so many Seminaries for teaching 'em, that it is not difficult to get Admittance for such as want to

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wear

4 DEDICATION.

wear the Livery of Charity, and together with some preparatory Qualifications for Business, learn the Rudiments of Religion. That these might not want farther means of Instruction as they proceed, and are placed out into the World, I have prepared this little manual of moral Duties suitable to their more advanced Age, and Condition of Life, to be grafted on their Beginnings in such a Manner, as to be a Continuation of the first Design. And in order to make it the more successful, I apply myself to you, Gentlemen, who are at the Head of those Funds of Charity before mention'd, and with great Wisdom and Application manage that honourable Trust reposed in you by the Contributors, hoping for your Countenance, and under your Authority to be introduced to more Notice than otherwise I could expect. What I plead is, that my Design is akin to yours; that I attempt to water the Plants that you have cultivated and removed: And if you accept me as a helper in this Work, it fully answers my Ambition, which is to be reputed a Promoter of your Schemes, which are above wanting a Defence or Commendation. Their self-evident Excellency has established their Reputation and secured their Success. The Rules I offer supposing a Foundation already laid, and yours being the largest, my Acknowledgments are first to you, and then to
others

D E D I C A T I O N. 5

others who have any Way prepared Youth for the Reception of 'em. Though some through their own Observation and Industry may help the Barrenness of their Education, and improve under all Disadvantages; yet in the Way of Education the Work is forwarded and made easier, drawn out to more Excellency, and attended with fewer Miscarriages: And if by Endeavours of this Kind a greater Number of honest and conscientious Servants were dispersed into Families that want 'em, or were always ready to supply the Vacancies of the Incorrigible, how undisturbed and easy would the Order of such Families become? and how many Benefits rejoice the Heads of them? The Distractions and Damages occasioned by disorderly Servants, and the Cares that encrease by the Addition of Hands that hurt instead of helping their Superiors, may teach us how to value the means of rectifying corrupt Nature and guiding it in the Way of Duty. With Submission therefore all Attempts bearing towards this Point, are entituled to a Degree of Favour; and the Weakness of the Means in some Measure to be excused for the Excellency of the End: Which is the Case of your unknown and humble Servant.



T H E
Servants Calling.



UNDER this Title I propose to treat of some Moral and Christian Duties, in the Relation they bear to the Office of Servant; which, how mean soever it may be reputed, is capable of being adorn'd with the highest Virtues, and of meriting Honour by that Honesty which originally gave the Distinction and very Name of Honour to such as excell'd in any good Quality: For not he that has the highest, but he that acts his Part best (whatever it is) must be preferable in the true Scale of Merit.

In some Sense we are all Servants, as being subject to some Powers that are over us; but I speak only of domestick Servitude, which must be undertaken, and

exercised upon the same Principles and Motives that tend to perfect every other Office and Relation in humane Life: viz. upon those of Religion. And these ought to be stronger than any Consideration besides, overruling and directing all Views of Interest and Conveniency. In the same Act Servants must obey two Masters, doing their Duty to Man upon a Principle of serving God; which Intention sanctifies every even the meanest Actions of their Place, and intitles 'em to a Reward and Blessing from above, as much as to Wages from an earthly Master. Upon this Foundation their Duty is built, and enforced in the *Epistles of St. Paul and St. Peter.* *Servants, be obedient to them that are your Masters, according to the Flesh, with Fear and Trembling, in Singleness of your Heart as unto Christ; not with Eye-Service as Men pleasers, but as the Servants of Christ, doing the Will of God from the Heart, with good Will, doing Service as to the Lord and not to Men, knowing that whatsoever good thing any Man doth, the same shall he receive of the Lord, whether he be bond or free, Eph. vi. 5. &c. Servants obey in all Things your Masters according to the Flesh, not with Eye-service as Men Pleasers, but in Singleness of Heart fearing God. And whatsoever you do, do it heartily as to the Lord*

The Servants Calling. 9

Lord and not unto Men; knowing that of the Lord ye shall receive the Reward of the Inheritance, for ye serve the Lord Christ, Col. iii. 22. Let as many Servants as are under the Yoke count their Masters worthy of all Honour, that the Name of God and his Doctrine be not blasphemed, 1 Tim. vi. 1. Exhort Servants to be obedient to their own Masters, and to please 'em well in all Things, not answering again, not purloining, but shewing all good Fidelity, that they may adorn the Doctrine of God in all Things, Titus ii. 9. Servants be subject to your Masters, not only to the Good and Gentle, but also to the Froward, 1 Pet. ii. 18. All which Places presuppose Faith in the Servant, and the Power of it upon his Practice; for otherwise 'twould be to no Purpose to derive one Duty from another; the lower due to Man, from the higher that is due to God, if that to God was not first fixed in the Heart of him that was to do both.

Having therefore entertained Hopes, that Advice will not be lost upon such as are well prepared, I have been encouraged to draw up the following Instructions.

The Faults of Servants are a general Theme of Complaint. Some Families have been ruined, others made uneasy, and

great Sufferers by the Frauds and Falshood, Idleness and Obstinacy of their Servants. But better Things are expected from such as are sent out with Antidotes against a general Contagion, and have been season'd early with Instruction: For such must do a particular Violence to their own Minds, and struggle with a strong Remorse before they can depart from former Lessons of Duty. For which Reason the first Part of my Advice to them is, frequently to recollect what they have been taught, to fix it in their Minds, and recur to it on all Occasions, because a good Christian will strive to do his Duty under every Relation: If a Servant, he will behave, as one that must answer for his Behaviour, not only to Man but God, who has declared it a Breach of Duty to himself, whenever Servants shall be wanting in their Obedience to earthly Masters; and who has required 'em to obey such *in Singleness of Heart, with Good-will doing Service as to the Lord.* And he that sets out with this Sense of Duty, may promise himself a Blessing upon all that he undertakes, and that God will be with him in the Execution of his Business, and make it prosper in his Hands.

In

The Servants Calling. 11

In Servitude, which is a Subjection to the will of another, Difficulties may be expected by those that must be subject not only to the *Good and Gentle*, but (as it may happen) *even to the froward Masters*, who will sometimes punish 'em (though it be a hard Case) *even for doing Well*. But this is to support 'em under it, that if they *endure Grief, suffering wrongfully, and when they be buffeted for well doing take it patiently*, this is *thank-worthy, this is acceptable with God*. Yet notwithstanding such Tryals may come; it more generally happens that a Servant who is careful to discharge a good Conscience, will be valued even by bad Masters; who finding their Advantage in such a Servant, must for their own Sakes give the Preference to him, and be disposed to use him well. In order therefore to lessen Difficulties, and make themselves more acceptable to God and Man, 'tis absolutely necessary that Servants should be Christians, not in Word and in Tongue only, but in Deed, and in Truth.

I begin therefore with the fundamental Duties, principally expected from 'em, and never to be dispensed with, *viz.*

1. Humility of Mind,
2. Fidelity to their Trust.

In speaking of Humility, I desire 'em to call to Mind that Part of their Catechism, where they say, they learn to behave themselves *lowly and reverently to all their Betters*. For this Lowliness is Humility included in the fifth Commandment: Which though a Duty incumbent on all Ranks, and a leading Qualification to every Thing great and good; is nevertheless peculiarly necessary to a State of Subjection, and a Quality without which no one can be a good Servant: For Pride and Subjection are as ill suited together, as Pride and Poverty. Obedience can never be natural, when the Mind is dissatisfied with its Circumstances and stretching beyond 'em: The Ambition of such a one should be to excel in the Duties of his Place; and nothing is so likely to raise him higher as an humble demeanour in this lower Post of Life; for it gives Willingness to his Motions, and that Willingness a certain Grace to 'em, which is taking with all Tempers. The Service is doubled when the Mind serves as well as the Hands, and many Defects are overlook'd where this Willingness is observed; not but that Defects are best cured by it; for none are so capable of Improvement as the Humble, because none are more disposed

posed to see and acknowledge their Ignorance. And this Habit of Mind invites those that know better to instruct 'em, it being pleasant to teach such as are willing to be taught. Whence those that are raw and little useful in the beginning, shall quickly overtake the more experienced that are conceited and fancy they know enough. For while these stand still as impatient to be taught more, the other proceed and get before 'em. Humility also begets Patience, which eases Mind and Body of much of the Burden of Servitude, and he that thinks his Master wiser than himself, will the more patiently and chearfully execute his Commands, and believe 'em easier for believing 'em reasonable.

Whereas one that thinks himself wiser than his Governour, and is therefore wedded to his own Way, offends where he should please, and is forced to submit against his Will, performs his Office with regret, and so doubles the Weight of all his Burdens. Yet here it must be remark'd, that a Servant may consistently with an humble Mind, nay and is bound in Conscience and as he would discharge the Dictates of an honest Mind, to enter his Protest when he is commanded to do what is forbidden by another Command of higher Nature

Nature and Obligation; when he is commanded to do Evil, and commit Sin: In which Case he must offend Man rather than God, obey the highest Command, run all Hazards and suffer any Hardships in adhering to his Duty. But then this Incompliance may be managed with so great a Degree of Modesty and Regard to the Character of a Master, and with such a Measure of Patience under the Hardships thereby incurred, as may discover the Principle from whence it springs; which discover'd must recommend him even to the Power that persecutes him, and at last reconcile it to him: For whatever Latitude a Master may allow himself in, he will find it necessary that his Servant should be restrained and have Integrity. Humility helps therefore in difficult Cases; and in all others prevails, powerfully recommending itself to the good Will and Affections of such as can discern their own Advantage. Humility is most expected from a Servant, and therefore best becomes him, so that his Character entirely falls without it. And as no Persons Fortunes depend more upon their Reputation than those of Servants (who have generally little else to depend upon) it concerns them above others to raise and maintain a Character

rafter by Lowliness and Modesty, which never fail in setting 'em off to Advantage. As Humility in general consists in not thinking more highly of ourselves than we ought to think, or as lowly as we should think; so Humility with respect to Servants is a right Sense of their Subjection, as the State of Life to which Providence has call'd 'em, for which it has fitted 'em, and is therefore (all Things consider'd) best for 'em. They are to acknowledge the Authority that is over 'em, and the Right a Master, as such, has to rule 'em: Which Sense of their Subjection is the true Principle of their Obedience, disposing 'em to it by a Motive stronger than that of Gain, as affecting Conscience, and as an act of Faith. Whence their Wills being in Submission and made governable, it prevents innumerable Disorders which otherwise would arise in the course of their Behaviour; for if we examine into the Causes that interrupt the Peace of Families, and the Order of 'em, 'twill be found that Pride is at the Bottom; for *only by Pride cometh Contention*, says Solomon: 'Tis the Parent of Self-will and Obstinacy, making Inferiors impatient of Restraint and Subjection, and giving the Spirit of Contradiction; so that withdrawing
their

their Wills from due Submission, they begin a Struggle for more Power; a Struggle that is unnatural, overturns the Order of Things, and misplaces the Condition of each Party. For if the Servant is resolved to have his Will at all Hazards, the Master cannot have his; so that in Effect the Servant becomes the Master, and all Things are out of Course. If the Master cannot submit, and begins to contend his Right with his Rival, and to make him sensible of his Subjection, or Want of Right and Power to rule, he must expect Rudeness in return; for Pride hardens the Face, and heightens the Passions of an Inferiour, especially if before he has been much encouraged and indulged; for being too much exalted by such Encouragement, and thinking it owing to himself whatever he has received, cannot bear the Disappointment, but rashly bids Defiance and is desperate, saying and doing every Thing that may provoke; A Behaviour that often draws Severities upon himself that were not intended, and Repentance when 'tis too late. Such is the Nature and Tendency of this Pride, overturning Order and bringing in Confusion wherever it appears. Wherefore those that undertake to serve, must consider what 'tis to be subject,

ject, and how to restrain the Vanity of their Minds. Every Family bears a likeness to a Kingdom, for as a Family is a contracted Government, a Kingdom is an extended Family: Now as Pride breeds Rebellion in Kingdoms, it does the same in Families, and may be the Ruine of both, if not prevented; so that every Approach to it is to be watched, every Spark of it extinguish'd as soon as visible. And the mischievous Tendency of this Vice, shews the Necessity of inculcating the opposite Virtue, which preserves Order, and brings Peace wherever it prevails. Every Motive is to be used, and every Argument recurred to in order to breed a Reverence to it, and a Resolution to learn and practise it. 'Tis natural for Servants to desire Advancement, and as Difficulties attend Servitude, such Ambition is most reasonable. Now certainly they have as good a Right to the Promise of *He that humbleth himself shall be exalted*, as any other Christian; and therefore the higher they wish to rise, the lower they must abase themselves, that by God's Blessing in the Way of Providence they may attain their End. And as Obedience to Masters is a Duty inferr'd from and included in the *first Commandment with Promise*, or the fifth, the
Humble

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Humble and Obedient have a Right to that Promise and Encouragement from it. Besides the Arguments that are in common, there are some peculiar and proper to hired Servants inclining them above others to humble Thoughts of themselves, and to that Posture of Mind which becomes their Station.

They should consider how very dependent they are; that their Time, their Wills and Labours are at the disposal of another, and Part of his Property, not to be withheld without Injustice; and that their Fortunes are so much at the Mercy of a Master, as to be liable to Ruine from what he may do to 'em, or say of 'em: They should consider the Hardships they have been born to and bred up in, the Necessities and Meanness of their Kindred, and the Contempt (though unjust) they may meet with on this Account. They should consider likewise how soon they may lose all means of their Subsistence, by Lameness or Sickness; how soon a just, or unjust Accusation may deprive 'em of all Credit, and exclude 'em every Family, and how much harder 'tis for them than others to recover it, or live without it. They should call to mind the many Obligations they lie under to those that have
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given 'em Education, cloathed them with decent Habit, and introduced 'em into a Way of helping themselves, and bettering their Condition: all which Reflections are proper to prevent Pride, and that Self-Exaltation which even the meanest are ready to run into, upon any Encouragement they meet with. And how much better is it for such to think of these themselves, and be humble, than to be put in Mind of 'em by others, when they begin to be proud and forget 'em? Even Misfortunes are beneficial and made a Blessing, when they serve to humble the Mind. But besides these Considerations, there may be something in their Conduct conducing to this End, at least by Way of Prevention, such as Temperance in eating and drinking, and Modesty in Dress. First as to Temperance; 'tis observable that those that come from hard Fare to full Feeding, generally change their Tempers with their Diet: The Alteration of their Food gives 'em an encrease of Blood and Spirits; and that inflames the Mind, and elevates it too much; so that *Pride and Fullness of Bread* commonly go together, and are mentioned by the Prophet *Ezekiel*, as Part of the Iniquity of *Sodom*, xvi. 48. The one as the Cause of the other: And agreeably

ably to this 'tis said, *Deut. xxxii. 15. Je-
shurun waxed fat and kicked.* Wherefore the
more those indulge themselves in the Plen-
ty they meet with by making the most of
their Opportunities, the more they will feel
the ill Effects of it in the Unruliness of
their Passions. And as none are more apt
to run into such Excess than those, who
before had it not in their Power; so these
above others should guard against the Dan-
ger, and with Resolution resist the Temp-
tation for fear of these ill Effects. But es-
pecially they should restrain themselves
from excessive Drinking; for nothing more
exalts a Servant into a Master before his
Time than this, it fires the Imagination,
and gives such a Strength to Fancy, that
the Meanest are on a sudden transformed
into great Men, and grow as unruly as
if they were so; it gives Boldness and Rash-
ness, and such a Contempt of their Supe-
riours, as amounts to Phrenzy and even
Madness: And if they are much addicted
to this Vice, they are incapable of serving,
as being Masters whenever they are in-
toxicated. This is a Pride infused by
their Intemperance, destructive of all Or-
der, and attended with other mischievous
Consequences; which ought to be con-
sidered by those who under Pretence of
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Hospitality promote it, and those who through Importunity or Greediness may comply with it.

Another Way of preventing the Pride beforementioned, is a Modesty in Dress: For one great Cause as well as Effect of Pride in Servants is a Fondness of being fine, or a Desire of appearing in a Habit above their Degree; a Folly very frequent in female Servants, who think to recommend themselves by such an Outside: the immediate Effect of which is, that their Heads are turned with Self-Admiration, and fill'd with Notions of their Advancement. For being cloathed above their Equals, they think themselves equal to their Superiors, and begin to act accordingly; that is, to do as they please, and to bear no Contradiction. To prevent which Vanity, so inconsistent with their Station, and so ridiculous in itself, they should strictly confine themselves to the Habit of their Degree, and avoid all Ostentation of Apparel; for while they appear to be what they really are, they must know themselves the better, know their Duty and their Distance, and act the Part that belongs to them. Decency and Neatness are sufficient Ornaments for Servants, and always best become 'em; and nothing can
more

more expose 'em than the opposite Affectation: For how ill match'd are Servitude and soft cloathing, and how preposterous must it be for those that have been cloathed by Contribution, (or perhaps had not been cloath'd at all) to transform themselves on a suddain from a plain humble Dress into the Figure of the Mode, and all the Formalities of the Fashion? what can render them more despised, or unfit for the Duties of their Place?

I am sensible some Persons thinking themselves honour'd by the Habit of their Domesticks, expect that they should dress up as much as possible, and are most pleased when they are superfine, assisting 'em with the Materials, which are often the rich Clothes that themselves have worn: But certainly they are not aware of the Pride they instill into 'em by this Method, and how instrumental they are to those Inconveniencies they afterwards complain of. For when Servants are thus outwardly undistinguish'd from those above 'em, and have some improper Titles given 'em, they are apt to forget the Distinction, and of Consequence the Behaviour that becomes 'em; and then 'tis too late for those that have contributed to make 'em vain to complain of their Vanity. To prevent which Inconveniencies,

conveniencies, some wise Governments have found it necessary to make Laws for restraining this Excess, by appointing a distinct Dress for Servants, whereby they might know themselves, and be known by others; and nothing can supply the Want of such Laws, but a voluntary Reformation in Servants themselves, by a greater Modesty in their Dress, suited to their Degree and Business. And could they be made sensible of this certain Truth, that Humility of Behaviour more adorns 'em than any Advantages of Habit, and that what is proper is always most becoming, we might hope to see such a Reformation without the Necessity of new Laws: But if they are overruled by those they serve (as it may sometimes happen) and are forced to make a Figure whether they will or not, let 'em qualify such Excess by as many Abatements as possible; let nothing appear from their Words or Actions that they value themselves upon this Gaiety. Had they right Apprehensions of Things, they would be rather humbled and mortified at it, as at the Badge of their Servitude and a Disguise that is forced upon 'em; They would esteem their Clothes as Furniture and Equipage to others, or like the Habit of a Player that is to be laid aside,

aside when he does not act his Part: For where is the Advantage of having a Dress that cannot be maintained when they are displaced? It only makes 'em the more unfit for the low Condition they must live in, and the low Company they must keep, when out of Service. If Pride is odious in Persons of highest Rank and Fortune, and defaces every Word and Action that discovers it; what Deformity must it give to the Words or Actions of Inferiours; and how far must it expose 'em? To be proud in spite of Want and Servitude, is an Aggravation of their Pride, and flows from great Malignity of Nature, and the greatest Folly of Mind: What a noble Victory therefore is obtained when Persons prone to it by Nature, or through their own or others Indiscretion led into it by Accident shall conquer themselves, and by proper Reflections, good Conduct, and frequent Prayer subdue their Minds, and keep 'em down to their Condition? Humility is so essential to a good Servant, inasmuch as all Obedience flows from it, and is perfected by it, that 'tis impossible to be such without it. And unless a Master is willing to change Places, and content to be ruled by him, he hires to serve him, he must provide himself with such a
Servant;

Servant; who is preferable to any other, valued as soon as known, and generally encouraged by those that have him. And Humility is so confess'd a Perfection of a Servant, that in the customary Forms of Speech, Servant is seldom mention'd without it; for when any one would express his Regard for, or recommend himself to another, 'tis under the Title of *humble Servant*. And if an equal, or even Superior, when he professes himself a Servant to another, fills up the Complement with the Addition of humble, as an Epithet inseparable from it, saying he is his humble Servant; of how good Instruction is it to all under Subjection, that they should joyn Humility with Service, and be not only in Name and Profession, but in Truth and Reality, *humble Servants*? The

2. Necessary Qualification of a Servant is,

Fidelity to his Trust, a Duty of the first Rank, essential to his Character, and for the want of which nothing can compensate. But this being a particular Branch of Justice, may best be learned by inquiring into the Nature of Justice itself; which is a Habit of the Will disposing us to give every one his due. *Render unto all their Dues*, Rom. xiii.

7. Let each Man enjoy
B his

his Property, and what belongs to him. The moral Beauty of which Justice is represented by the Divine Figure of one of the Graces holding a Pair of Scales, whereby to measure or weigh out with Exactness this Right of others. And when every Man has his true Weight, and is left in Possession of what belongs to him, Society is preserved and made happy; for 'tis Justice chiefly that supports Society, and keeps the political Frame together. This is an obvious Truth, and there is no Man's Capacity so mean, but what understands the Necessity of such a Distribution of Right, as is implied by the Scales of Justice; nor is there a Mind so perverted, as not to own the Goodness of this Equality: As sociable Creatures we expect and demand it, rejoice when 'tis dispens'd faithfully, complain and murmur when denied it.

But notwithstanding this general Love of Justice, and universal Agreement to it in Theory, the World abounds with Instances of the highest Injustice, and greatest Violations of Property. For Self-Interest or corrupt Self-Love have forged false Weights to give a wrong Turn to the Balance, and make the Scale in which its Advantage lies preponderate, or weigh down

down with great Inequality ; from which partial Dealing flow most of the Evils in human Life. To rectify this the moral and divine Laws have established a Rule, which (if applied) is sufficient to regulate the Bias of Self-Love, and reduce the Balance of Justice to its desired Impartiality: And it is that golden Rule of doing to others what we would be content should be done to us. *Whatsoever ye would that Men should do unto you, do ye even so to them.* Whosoever regards this Rule must in Virtue of it give every one his Due ; because the same Reason upon which a Man demands his own Due, is applied by this Rule to every one with whom he transacts : For he makes it his own Case, considers what he himself would expect, and then does the same to another. He does no Injury because he would receive none ; deals as he would be dealt with. In the Course of Things there are often some difficult Cases to be adjusted, in which the Actors (tho' well disposed) do not presently discover the Point of Equality ; but when in Reverence to this Rule, each Party abstracts from his own Case, and views the Matter as in the Person and Right of another, considering what he should expect were he that other, it pre-

fently corrects the Biass on each Side, and unties the Difficulty in Dispute ; so that Justice is distinguished and secured. And thus having endeavoured to explain the Notion of Justice in general, which concerns every one, and is the most useful and glorious Quality that any one can be endued with, I come to that particular Branch of it which regards a Trust, and concerns Servants more especially, who have an Obligation peculiar to 'em to act upon the strictest Justice, *namely*, that arising from the Nature of a Trust: They are trusted above others, and a Trust is so sacred a Thing, that it gives additional Force to all the Rules of Justice. And what is said with relation to spiritual Trusts by St. Paul, 1. Cor. iv. 2. *Moreover in Stewards it is required that a Man be found faithful*, is as true of the other also ; for in Stewards, as such, 'tis *required that a Man be found faithful*: in Stewards especially ; and the Reason is because they are most trusted, for all are to be faithful ; but these above others, because the Nature of their Office is a Trust. Every
 — Servant according to his Degree, and Kind of his Business is a Steward, whether called by that Name or not ; for he is entrusted, and therefore on that Account

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count 'tis *required that he be found faithful,* or more particularly on that Account. When a Man cannot attend to the whole Compass of his Affairs, and execute with his own Hands the Business he has undertaken, he contracts with others for their Assistance, who are to act in his stead, and by his Direction; who are not only to do what is commanded, but in every Circumstance, and all the Manner of doing it, to consider what the Master would do himself, were he to act in Person, and to do the same: They are to consult his Interest, and manage to as much Advantage, because they stand in his Room, and have taken upon them his Work. They are to consider also what they would expect, had they deputed others to act for them, and to supply their room; and then to make the Measure of what they would expect, the Rule of what they ought to do, doing as Servants what they would require as Masters. And were this the Scale by which they acted, (and if they have any Conscience they are bound to act by it) how useful would they prove to those that trusted 'em? They would be (as they are often termed) so many additional *Right-hands* to a Master, to ease him of his Cares, and defend him from Disap-
B 3 pointments,

pointments; to extend his Advantages, and add to his Prosperity. How happy was *Potiphar* when *he made Joseph Overseer of his House, and put all that he had in his Hand?* For he was so secure in his Fidelity, and found such happy Effects of it in the Course of his Affairs, that 'tis said again, that *he left all that he had in Joseph's Hands, and knew not ought that he had, save the Bread which he did eat.* Nor was he deceived in that Confidence, for *Joseph* run all Hazards, and exposed himself to the greatest Miseries, rather than betray or abuse his Trust, and suggests this as a Reason, saying, *Behold my Master wotteth not what is with me in the House, and he hath committed all that he hath to mine Hand; how then can I do this great Wickedness, and sin against God?* Which Faithfulness so far recommended him to the Searcher of Hearts, that out of the deepest Affliction unjustly suffer'd, he exalted him to the highest Trust in *Egypt*; which he discharged with equal Sincerity, and stands to all Ages a glorious Example of unshaken Truth. And as the Nature of a Trust puts it in the Power of the Person trusted to do great Good by an honest Discharge of it; so likewise it gives him an Opportunity of being the more injuri-

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ous by the Abuse of it, for there is no guarding against one that is trusted: Against other Acts of Injustice some Defence may be made; we may provide Weapons against Robbers when abroad, lock and bar the Doors against a Thief when at home, we may deal with Circumspection in Commerce; but when we trust any one, we thereby suppose him to be just, let him into our House, and into our Affairs, from which Possession of our Property we put the Means into his Hands of doing us Mischief as well as good, and still the more we trust him, the more he has it in his Power to betray us. When *Potiphar* committed all that he had to *Joseph's* keeping, *left all that he had in his Hands, and knew not ought that he had, save the Bread which he did eat*; how intirely was it in the Power of such a Servant to defraud and deceive his Master? For when once such a one has gain'd Credit, and is believed to be true, he may be very false before he is suspected: Under the Cover of this Confidence so placed in him, with a tolerable Degree of Caution he may carry on the Deceit to the Ruin of him that trusts him. Now if a Servant proves thus faithless, and makes use of the Opportunities he has, the more effectually to betray and injure the

Master that trusts him, he is guilty of Injustice, with a peculiar Aggravation of it; he is not only unjust but treacherous; and there is no Word strong enough to express the Baseness of such Perfidy, and the Infamy that is due to it. Now Servants ought to be made sensible that every Act of Injustice in them is attended with this Circumstance, *viz.* From the Trust reposed in them it becomes Treachery, which is the worst Sort of Injustice they can be guilty of: Such as the mere Principles of Honour, (where Conscience has no Influence) restrain Men from. Which Consideration one would think sufficient to imprint the highest Sense of Justice on the Minds of those that serve and possess 'em. with an Abhorrence of all Breach of Faith; not only in Thefts of a high Nature, but in every lower Degree of Injury whereby they hurt the Fortunes, or Reputation of those that trust 'em: For even in the least of these Degrees they are guilty of this Treachery. The Offenders in this last kind are the more numerous, who, because they abstain from Crimes that expose 'em to the greater Penalties of the Law, disdain to be thought Dishonest, though they commit Faults equally Injurious, and equivalent to Theft it self. As
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for Example, there are those who will not break open a Lock, or rob a Master of his Money, who make no scruple to cheat him of his Time, either wasting it by Idleness, or misapplying it to their own Inventions; which is in effect defrauding him of so much Work as ought to have been done in that Time, and by Consequence, of the Profit that would have thence arisen. Time therefore being as valuable in such Cases as Money it self, 'tis as Prejudicial to cheat a Master of his Time as of his Money; 'tis much the same, and in in some Cases actually so; as in a Servant that is paid the Hire of the whole Day, when through Idleness or Absence he has done the Duty of but half. For he robs the Master of half the Money, having done nothing for it, and yet claiming it as his Right.

Others also are injurious by doing their Business without due Care and necessary Application of Mind; a Fault worse than Idleness it self, because all the Time they are thus employed, they are doing Hurt, destroying instead of helping and promoting the Work they are upon, doing what must be undone, or done anew, to the great Loss and Disappointment of those that employ 'em. In keeping Accounts,

great Sums have been lost through Omissions in setting down Particulars, or Negligence in casting them up. How many Houses have been robb'd or burnt, and how many Ships cast away by the Heedlessness or Forgetfulness of Servants? The Damages of this kind are infinite. And there is scarce a Family but in some Degree or other hath suffered in this Manner. To say they were undesigned, does by no Means excuse the Evils thus occasioned, because the Application of the Mind is as much a Duty in Servants as the Labour of the Hands; so that if the Mind is not upon Duty, attending and watching as it ought, the Will cannot be innocent, when Miscarriages are so caused; the Damage is as great as if it were designed, and the Trust as much violated.

Another very common Fault in Servants, and of which they seem not to have a right Sense is Wastfulness; for because they do not enrich themselves by it, as in Thefts, they either look upon it as no Crime, or a small One to be overlook'd: Not considering how much others may be Losers by the Waste they commit, tho' they themselves are no Gainers. 'Tis the same Loss to the Owner if his Goods are wasted, as if they were stolen; and 'tis no

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Ease to him, while a Loser, that another is no Gainer by that Loss. The less a Servant has to gain by such Injustice, the less Temptation he has to commit it. And therefore 'tis an Aggravation of his Crime that he hurts another in what he does not profit himself by: Doing Mischief for Mischief sake, which is the worst sort of it can be done. To extenuate this 'tis often pleaded, that there can be no great Hurt done where a Man's Fortune is sufficient to bear such Waste; which is not only presuming so far to dispose of another's Fortune, but implies that the greater a Man's Fortune is, the greater Waste may excusably be committed on it, and continued not only while he can bear it, but even till he can bear it no longer; of all which such a one makes himself the Judge. But may not the same be said for Thefts? If a Man's Estate can bear it, why may we not rob him of some Part of it? If what remains may suffice, why may we not go Sharers with him? So that this Reason may excuse Theft as well as Wastfulness; and therefore can excuse neither.

Lastly, Many Things are committed to the Custody of Servants with respect to which if they prove false, 'tis not easie to detect them; as in the Stores and Provi-

fions for a large Family, much of which may be given away without Leave, and some of the best of it consum'd in a Debauch, to the great Detriment of the Owner who feels the increase of the Expence, and cannot account for the Cause of it. Hence Servants take Advantage the oftener to transgress in it: And because they eat and drink what they steal, make light of such Robbery. I call it by that Name, because there is no difference between the Money that buys, and the thing bought with that Money; and 'tis equal to the Master whether you take his Money or his Goods; for he must buy more in their room, the Price of which had been saved if his Property had been secured. And what is it to the Loser, that others make merry with the Loss? In time, by such Courses, they may make merry with his Ruine: Which spoils the Mirth on the other side, and is very tragical to the Sufferer. Under the same Guilt must be concluded all that partake of, or connive at such Imbezlements. The first are no better than Receivers of stolen Goods, and the last by not hindring when able, are Promoters of the Fraud. And likewise with this Species of Injustice may be ranked those Confederacies whereby a Servant

vant agrees to pay a greater Price for Goods bought than he need, only that he may receive a Reward from the Seller, and a Present for his good Will, as the Term is. And what is this but stealing with more Art, and by the Help of a Distinction, which makes the Discovery more difficult, but the Fact not less injurious? This is the Sin of *purloining*. And thus having shewn some of those Ways of Injustice that affect a Master in his Fortune, I come next to those Injuries that affect him in his Reputation, the tenderest Point of all; in which the Damages are of a higher Nature, and harder to be repair'd. The Business of Servants within Doors, and their Attendance upon the Persons whom they serve, give them many Opportunities of knowing their Affairs, hearing their private Conversation, and seeing their Conduct at all Times: Of which they often make a bad Use; growing inquisitive and curious, in order to qualify themselves for Spies, and furnish Matter for Report. And as these are upon the Watch, it generally happens that their Superiours thinking themselves safe, within their own Walls, and too much confiding in their Domesticks, are the less upon their Guard, and perhaps allow themselves in Liberties, which

which, though innocent, are not a Subject fit for every Conversation to be acquainted with, and to comment upon; but the Occasion being thus offered, the Pleasure of bearing Tales, and the Encouragement too much given to the Bearer help the Publick to the Secret, 'till the Scandal grows to its full Strength, many things are added by Mistake, many by ill Will, and all believed without Proof, to the Disadvantage of some innocent Person, who at the same Time subsists, and perhaps encourages his Betrayer, in whom he trusts. But supposing the Faults real that are thus exposed to View, it cannot excuse the Publisher; who being a Servant is as much obliged to guard the Honour, as the Fortune of his Master. Every Man has a Right to Privacy within his own Doors, and the Secrets of a Family are as much a Trust to all the Subjects of it, as Possession of the Goods; so that to hold Correspondence for the Discovery of Secrets, is as bad as giving Intelligence how the Effects may be carried off. *Cn. Domitius* a Roman Tribune summon'd Prince *Scaurus* before the People's Tribunal; the Servant of *Scaurus* hearing it, goes to *Domitius*, and informs him, that if he wanted Matter, he could furnish him with sufficient

ficient for his Lord's Condemnation: Which Treachery *Domitius* rewarded by cutting off his Ears, sealing up his Lips, and sending him to his Master. An Act of true *Roman* Generosity, setting an Example how Servants ought to be used, that abuse the Confidence placed in them to the Dishonour and Destruction of their Masters. There seems to be great Propriety in this Punishment; for the Ears that offended in hearkening to Secrets, and the Lips that were opened for the Discovery of them, have their proper Marks to deter others from the like Treachery. And if Servants that tell what they do know, ought thus to be distinguished, certainly those that invent what they do not know, to the same End, and that make the Falshood by which they defame their Master, ought never to be excused: Their Lips especially should be sealed, or sewed up; and their Talents known for the Security of such as otherwise might trust them.

Again, there are some who transfer the Infamy of their own Actions, and all the Odium attending them, to the Account of their Masters, by pretending their Warrant and Authority for the doing many Things unjust and dishonourable, even
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contrary to Order, whereby they may satisfy their own Avarice. For what is more common than for such to exact, and extort Money on any trifling Pretence from such as are dependent, to obstruct or make difficult the Payment of just Debts, 'till a Consideration is privately made to them, to squeeze something from the *Hireling*, to defeat any Applications for Redress; and to mislead the Judgments of those that trust them into such Errors as expose them to much Censure; which, had they been faithfully served, they had escaped, as suffering, not from their own Greediness, but that of their Servants.

When the Prophet *Elisba* refused a Reward from the *Syrian* whom he had cured of his Leprosy, he shewed such disinterested Goodness as suited to those divine Powers, and that high Commission he was entrusted with: And doubtless *Naaman* departed from him with a just Reverence of his Character, and due Sense of the Obligations he was under, made still greater by the Manner in which he was obliged. But when *Gebazi* the false Servant to the Prophet ran after the *Syrian* to get the Reward for himself, pretending that his Master upon a certain Occasion had now changed his Mind, and

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was willing to accept it, what a different Turn did he give to the Honour of the Prophets Conduct, and how did he lessen him in a tender Point, in some Measure discharging those great Obligations, and abating the Glory that had been gained? A Treachery that was punished as it deserved. Not unlike to this is the Behaviour of many Servants, who when their Masters have been free of their Favours endeavour some Way or other to make the Receivers sensible that they are to express their Gratitude by a Bounty to them: in answering whose Expectations it often happens that their Masters Favours are as chargeable to their Friends as if they had been sold; so that the Kindness is burthen'd and the Obligation lessen'd by such a Custom, which (though common) deprives the Gift, whatever it is, of its principal Grace, *viz.* the Freedom of it, which cannot therefore be to the Honour of the Giver, who should secure this Point first, and so reward his own Servants that they may not have a Dependence else where, and expect it from others. I mention this, because Servants are apt to think they have not Justice done them, if they are disappointed, and are rude enough to expose such of their Masters Friends

Friends as have not answered Expectation.

We have learned many Parts of good Manners from a neighbouring Country, and in Time may learn this, *viz.* To think it dishonourable to the Master, to reward his Servants for him. Again, Servants who in Discharge of their Trust would truly maintain the Honour of their Masters, must take care first to secure some Reputation to themselves, by avoiding those Vices that are always Infamous; such as Drunkenness, prophane Cursing and Swearing, Lewdness, and the like. For if they make themselves thus scandalous, the Disgrace will always spread farther than their own Character, and in some Degree affect the Family to which they belong. 'Twill be supposed good Order and Discipline, or good Example are wanting where such Vices are unpunished: 'Twill be supposed the Master has not that just Abhorrence of them he ought, or that he is guilty of them himself, when he can endure them in those about him. This, I say, will be the Conclusion of others, tho' the Master himself may be innocent by being ignorant of these Disorders; for it being a natural Inference, it will be generally made to the Disadvantage of him that harbours

harbours such Offenders. But, lastly, Servants never less consult the Honour of their Masters or Mistresses, than when they usurp upon their Authority, and get the Government out of their Hands. *For three things the Earth is disquieted, (says Solomon) and for four which it cannot bear. Prov. xxx. 21.* And one of these Things is, a *Servant when he reigneth*. Some Superiors are pleased to yield to the Management of their Servants, and resign to the Impositions, and even Tyranny of their Inferiors; a Subjection which being most unnatural, reduces them to Contempt, and occasions many Disadvantageous Reflexions. They are supposed to be weak in their Judgments, and to want Capacity to preserve their own Character, or that they have made their Servants Confidants to some of their unlawful Pleasures, or unjust Actions, or secret Follies, whereby they lie at their Mercy as to a Discovery. And because in these and such like Cases, 'tis usual for Servants to get the Ascendant and turn Governours; these Cases, true or false, are generally suspected to be the Cause of such a Power. So that the Infamy of them is applyed, and a Character formed upon the Supposition: The Master is of no Significancy afterwards, but treated

treated with Neglect, and as one degraded from his Station. Neither is it for the Reputation of a Servant to be thus out of his Place; so that if he regards his own, or his Master's Character he will conceal his Influence as much as possible, and manage with so much Decency and Moderation as that his Government may not appear.

And thus having shewn the Fidelity due from Servants to their Masters, and the greater Force of it arising from the Nature of a Trust, as it regards the Goods, or the good Name of those they serve; I can promise my self Success only with such as are acted by a Desire of knowing, and doing their Duty, and have at Heart a Sense of Reputation and their real Interest; for otherwise Instruction is quite lost upon them: so that I would be understood only as applying my self to Minds prepared for it, to such as have learned the Elements of *Christian Knowledge*, and would approve themselves to their chief *Master* and great Rewarder in a Life to come. And let these well weigh and consider the peculiar Dangers that attend Breach of Trust, for if the Injury be in their Masters Goods, how difficult is it for those of low and little Fortunes to make Restitution for the wilful Waste, or frequent

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quent Frauds committed in Service; and that to perfect their Repentance 'tis absolutely necessary to restore whatever they have taken, and every Thing they have wasted, as far as 'tis in their Power for the present, or shall be in their Power for the Future. The Owner, I confess, may relax the Rigour of strict Justice, and forgive as much of this Debt as he pleases; but probably it must be upon the free Confession of the Offender, and Signs of Sincerity in his Repentance, which tho less than Restitution it self is a very self-denying Part, and sufficient to deter one that considers it, from bringing himself under a Necessity of discharging it.

And then with respect to the other Branch of Restitution for the Injuries done to the good Name of a Master or Mistress; with what Confusion of Face must the guilty Back-biter unsay his own Words, and publish his own Shame? Nay, how extensive must a Confession be to reach the Length and Compass of a Calumny, before it can undo the ill Effects of it, and repair the Characters defaced? Which is another Circumstance of Difficulty, and no small one. Add to this, that Breach of Trust is a Crime which throws a Person more out of the Benefit of Society

ety than any other, for 'tis too dangerous an Experiment, and Masters know their Interest too well to put it a second Time in a Servant's Power to purloin from them, or deceive them. The lowest Punishment for an unjust Servant is to be turn'd out of his Service; like the unjust Steward, he is to be *no longer Steward*. And then the same Reason why one will not trust him, is as much a Reason to another, for no Body can be safe. And though in other Cases Masters are backward enough to discover the Faults of Servants to their Prejudice upon a Change of their Service; yet with respect to Breach of Trust, all Men think themselves bound in Honour and Conscience to transmit a true Character. The Consequence of which is, that the Fault becomes publick, and the guilty Person excluded every Trust and exposed to all the Miseries and Inconveniences that follow a ruined Reputation.

And thus having endeavoured to inculcate the two principal Duties required in Servants, *viz.*

1. Humility of Mind; and,
2. Fidelity to their several Trusts.

I proceed to some other Duties that compleat the Character of a good Servant, which though included in, or to be inferred

ferred from the two former Heads, need a more distinct Explication with relation to the Design I have undertaken: And these are,

1. *Singleness of Heart*, or Sincerity.
2. Affection or good Will towards a Master.
3. Government of the Tongue.
4. Sobriety.
5. Diligence.

All which I shall speak to only as relative to Servants, &c.

1. Of *Singleness of Heart*, or Sincerity: Which Duty is opposed by St. *Peter* and St. *Paul* to *Eye-service*, or mere outward Service, which is imperfect, because it deceives: Not but that it sometimes pleases, for *Eye-Servants* are called *Men-pleasers*, Eph. vi. 6. As long as the Deceit lasts, and is undiscovered, Men, who see not the Heart, cannot presently distinguish it from true Service; and are therefore pleased 'till undeceived, which is sometimes too late, so that Servants are often encouraged by it, to impose upon the Credulity of such as they can mislead, 'till they get a Habit of Falshood, and Lying, most dangerous to those that trust them, and odious when found out. On which Account the same Singleness of Heart, which

which is due to God, who cannot be deceived, is made a Duty to Man who is so apt to be deceived. For 'tis said, *Servants be obedient to them that are your Masters according to the Flesh, in Singleness of Heart, as unto Christ; knowing that whatsoever good thing a Man doth, the same shall he receive of the Lord, whether he be bond or free.* If he fails of his Reward from Man, he is sure of having it from God; and likely to have it from both. For Sincerity will be seen in the good Effects of it; and who is there so insensible of his own Interest as not to prize a Servant whose Word may be depended upon, and who will not tell a Lye to hide a Fault, or save himself by it? The Judgment a Man is to make of his own Affairs, and his whole Conduct depends upon true Intelligence, for he must see and hear by the Means of others; so that if misinform'd, he is misled, and mismanages to his Hurt, if not his Ruin, doing the very Reverse to what he should, and would do upon a true Information.

How happy therefore is it for a Master to be set right by the Sincerity of an upright Servant, and to be told Truths, that otherwise, he could not come at? For by this Means he steers a right Course, and is safe. All dangerous Combinations are defeated, because no one can be secure

where all do not hang together in such Designs. Besides, no Servants are so likely to transgress as those who can allow themselves in a Lye: For hoping by the Happiness of their Invention to excuse or conceal a Fault, they are the more encouraged to commit it: Whereas the Offender who is sincere, and must plead guilty when accused, will be the more unwilling to repeat the Crime he cannot cover; and of Consequence is better guarded against Temptation.

Another Branch of this Sincerity, is *plain Dealing*, as opposed to *Flattery*; which is a Vice that haunts the Dwellings of the Wealthy, and is pernicious to great Families, who are exposed to it often by the Encouragement they give it. For that Excess of Pride which sometimes appears in the weaker Heads of some noble Families, may be owing in a great Measure to the frequent Flatteries they meet with from their Domesticks, who turn Advocates for the very Vices and Errors of their Masters, defending every thing they do, and whatever they say: A Deceit of the worst Tendency, as confirming them in their Mistakes, and giving Reputation to their Vices. And that Sentence under the Law, of, *Cursed is he that maketh the Blind to go out of his Way*, must be applied to
C such;

such; who in the worst Sense of that Sentence, make the *Blind to go out of their Way*, and even out of their Wits. This Insincerity is sometimes gainful, and so is Theft; and a Conscientious Servant can no more flatter than cheat. If this Falshood is found out, 'tis detested. And as plain Dealing preserves the Honour of a Superior, and points to the Paths of Virtue and true Glory, a Master in time becomes sensible of it, and accordingly values that Servant who to undeceive him, even ventures his Displeasure, and prefers Duty before Gain. The next Duty something akin to *Singleness of Heart*, is

2. Affection, or good Will towards a Master. *With good Will, doing Service as to the Lord*, says St. Paul. And again; *Whatsoever you do, do it heartily*: Which Affection tho' owing to all Masters is very difficultly applied to some. 'Tis natural and easy to love the *good and gentle*, the liberal and merciful; but to love the *froward* is against the Grain; for though a Servant may be forced to know his Driver, the same Force cannot command his Love. This Duty therefore in this Respect, like other Acts of Self-denial, and like the Love to Enemies, is to be reconciled to Practice by the Authority of him that has commanded

commanded it; and a conscientious Servant will bear good Will to him he does not like, for the sake of him he does love, for God's sake, who will account this as an Instance of Affection to himself, as a Tryal of it, and accordingly reward it. For we are told *this is thankworthy, this is acceptable with God*; and for this Reason those that are *under the Yoke*, are to *account their Masters worthy of all Honour, and to please them well in all things, as knowing that of the Lord they shall receive the Reward, for they serve the Lord Christ*: Who has born infinitely more for their Sakes than they can for his. This Reason I confess, affects only the Religious, with whom it is most powerful and prevailing, and to such I apply my self: Not, but that the good Will and Affection on the Servant's Side are so naturally ingratiating, and the Cheerfulness that flows from it so very engaging, that the roughest Tempers are soften'd by it, and made indulgent. Whence it comes to pass that Affection begets Affection; and as it is fit it should begin on the Part of the Inferior, 'tis no impolitick Way of overcoming the Difficulties of such a Servitude. Nay, when the Froward are once gain'd by it, none are more good and gentle than they are; for 'tis but ano-

ther Species of Self-Love, to love those that love them, that can bear with their Tempers, and instead of being provoked by them, strive to *please them in all things*. And if this Duty is successful in this Case, I need not shew the Success of it in others. We are told, that the *Heir, when a Child, differeth nothing from a Servant*, Gal. iv. 1. And 'tis as true that a Servant when affectionate, differeth little from a Son. Affection improves the Relation, and becomes a Sort of Adoption: Which Considerations put together may serve to rectify the Mistakes of those who think they have done enough, if they have but outwardly obeyed Orders; for inward Affection is the Thing principally required; and he that executes his Office with ill Will and Aversion, always murmuring and complaining, soon tires out the Patience of the *gentle*, and adds *Frowardness to the froward*, doubling still the Weight of his Yoke, and deserving the Discouragement he meets with. The

Third Duty is Government of the Tongue, which with Respect to a Servant consists,

1. In not answering again.
2. In speaking as becomes him.

St. Paul,

St. Paul, in his Charge to Titus, bids him exhort Servants *to be obedient to their Masters, and to please them well in all Things, not answering again.* So that the Way to be obedient, and to please, is not to *answer again*: Which not answering again is to be understood in Opposition to the rude Answers that are often made by Servants when found fault with, or reprov'd: for being willing to think themselves innocent, or unwilling to own themselves guilty, they deny or defend what they have done, and supposing themselves injured, begin to accuse in their Turn, and take such Freedoms of Speech as confound Order and destroy Authority, adding Fuel to the Contention, and lengthening it out to the great Disquiet of the Family where it begins; which had easily been prevented by *not answering again.* Some Faults will not bear a Defence, and then 'tis provoking to make one: Even an innocent Servant would do well to defer his Defence for a Time, and wait for a properer Season to explain Things, because the Anger of a Superior, if it meets with no Resistance, spends its self in the first Sally, and then cools. *If any Man offend not in Word, says St. James, the same is a perfect Man, and able also to bridle the*

whole Body: If any Man among you seemeth to be religious, and bridleth not his Tongue, this Man's Religion is vain. When a Servant is to speak, it must be, Secondly, As becomes him, that is, with Modesty and Regard to the relation he stands in, expressing all due Respect, and giving all proper Titles to his Master or Mistress. He must forbear giving Advice unask'd, or interposing when he is not spoken to; his Speech must not be noisy or tedious, bold or familiar, for otherwise the Character of a Superior cannot be preserved, and due Discipline kept up. St. Paul exhorts Servants to be obedient to their Masters with Fear and Trembling. But how inconsistent with Fear and Trembling is that Liberty of Speech which levels each Condition, confounding the highest with the lowest? A Liberty of Behaviour will soon follow such Licence of the Tongue. And a Master will almost fear and tremble, especially at the Oaths and Curses of some audacious Wretches who have gotten such a Habit of this Profaneness, as not to forbear it in his Presence. Such Domesticks (for 'twould be improper to call them Servants) are only fit to act the Saturnalia, which with the Romans were Feasts in Honour of Saturn, celebrated in Opposition

tion to all Distinction of Place, at which, the more a Master was insulted, and made servile, the more it answered the Institution. This Madness lasted but five Days; tho' in some Families the *Saturnalia* last the Year round: And are so well perform'd, that 'tis difficult to know who is Master. For when the Servant has committed the Fault, the Master is reviled for daring to speak of it. This Heathen Way of serving, nay, this more than Heathen Way, (as it lasts longer) makes vain all Profession of Christianity; for *though one seemeth to be religious, if he bridleth not his Tongue, his Religion is vain.*

The *Fourth* Duty is Sobriety, which is not only a great Virtue, but a Security to all other Virtues, and most necessary in Servants: For as their Station is of an active Nature, they must be in such a Posture of Watchfulness and Attention, as that they may readily turn to all Parts of their Business without Confusion. They should have clear and cool Heads to comprehend the Instructions and Orders that are given them, of which they are incapable when they pass the Bounds of Sobriety; unable to attend to, remember, or well execute any thing; unprepared for any Good, and prepared for all Evil.

When the Seat of Reason is disturbed, and good Reflection interrupted, there can be no Security; and how little are Temptations to be resisted, when the Doors are open to Sensuality, and all Guard gone off? He that is often intemperate may be sometimes unchast, corrupt, or be corrupted, as Fear and Shame are extinguish'd, and the Passions heated by a Debauch. Many Families have been dishonoured by this Means, and the Youth of them infected by such Examples: And the Lives also as well as the Honour of Families are endangered by this Excess; for how many Houses with all their Inhabitants have been burnt through the Negligence of a drunken Servant? Many Ships with all their Passengers have had the same Fate, through the same Means. Nay, how dangerous is an Equipage when the Reins are in a Sot's Hands? And if some Masters escape such Accidents as these, they are sure to suffer in their Fortunes from the same Cause: Being robb'd and cheated of their Goods for the Maintenance of this Excess. Nay, the very Cattle want their Provender, and are half starved, that the Driver may get drunk out of their Allowance. And those that get a Habit of this Vice are seldom cured,
but

but settle into Sottishness, and sleep standing, are not only unfit for Action, but scarce fit to be seen. For Nastiness usually covers them, and as they act like Swine they commonly look like them. And what a Figure does a Master make with a Set of such Attendants? The best Preservative against this Vice is to watch the Beginnings of it, to avoid the Occasions and Opportunities of committing it, and shun the Invitations that tend to it. The Importunity of a Companion under Pretence of Friendship, and the Notion of a merry Meeting may sometimes draw the over-good natur'd beyond Rules, and out of Bounds. But 'tis high Time for such a one to retreat and regain his Liberty at any Rate, when the Mirth turns to Madness, and the Scene opens with the Confusion and Follies of an Assembly out of their Senses; when 'tis difficult to be innocent amongst them, and not decent to hear the obscene or prophane Language and rude Jest that mix with and make up the Mirth of such a Meeting. As to their Actions, they are often well represented in a *Dutch* Picture, to which I had rather refer my Reader, than describe them. Idleness being an Inlet to, and Occasion of this Vice, and many others:

I shall, *Fifthly*, recommend Diligence, which not only shuts out such Occasions, but perfects every Duty of a Servant. The very Name of Servant implies Action, and the Offices of his Place suppose it. He is to move at Command, and be doing what he is bid; and if he is active in his Business, he does it in its Season, improving Opportunities, and adding many Circumstances to recommend it: and as he does it well, so he does more than another, for Diligence doubles the Action, and such a one is equivalent to two that are more remiss. His natural Powers seem increased by his Assiduity, and he has two right Hands instead of one: Nay, he seems to be in many Places at once. For there is a Sort of Incantment in Industry; and I have read of a *Roman* Peasant that was accused of Witchcraft merely because he had a double Burden of Fruits always upon his Ground: His Accusers supposed it owing to some supernatural Power and diabolical Contract that the Productions were so great. They urged that he had little or no Assistance, and that the Effect so far surpass'd the Means that nothing but some unlawful Charm could be the Cause of it. To confront which Accusation, and to shew his Innocence,

Innocence, this supposed Wisard produces all the Tools of his Labours before his Judges, shewing them bright, and worn with Application; and desires they may be compared with those of his Accusers. For these, says he, are the Instruments of my Inchantments, and by the Use of them I perform all the Witchcraft I am accused of. The same Labour and Diligence will produce the same Effect in every ones Ground, and inchant it in this Manner; which is a Secret only to the Sleepy and Slothful. The Issue of this Cause turning to the Advantage of the Accused, serves to illustrate the Force of Diligence and the Success of Application and Industry, to which many useful Arts and Inventions are owing; which to the Idle and Uninquisitive appear like Conjuraton and Inchantment. A Servant's Diligence is not only useful to his Master, but to himself; for having used Dispatch in the Business of his Place, and done the Task that was imposed upon him, there remains a great Deal of Time to be employed at his own Will, and to his own Benefit, with Respect to which he is as it were Master of himself. Besides such a one is never in the Confusion of a Hurry; for having done every thing in its Season, he has not all

to do together: In which Case many Things must be done imperfectly, and many left undone. 'Tis said proverbially that *many Hands make light Work*, but add Diligence to a few, and the Work is made as light. 'Tis pity the Name of that *Roman* Servant is lost, whose Virtue is yet preserved by a famous Statue of Antiquity, representing him as picking a Thorn out of his Foot. The Tradition of him is, That he being trusted with a Message to the Senate requiring the utmost Dispatch, he pursued his Orders with that Diligence, that, pierced by a Thorn, he staid not to pick it out, nor abated of his Speed till he had delivered his Errand, and done his Duty. How many favourable Opportunities are lost for want of Diligence, as in Seed-time and in Harvest? If the Merchant comes late to Market, or the Smith strikes not when the Metal is hot, each must be disappointed. 'Tis indeed in the Power of a Master, in some Measure, to quicken the Motions of a Servant; but this is not the Diligence I am speaking of. The Virtue is in the Habit of it, and as 'tis voluntary; which makes it acceptable to God as well as Man.

To these Duties beforemention'd of a moral and indispensable Nature, I must add some that are chiefly ornamental; and which though of a lower Degree, set off and adorn all the Rest: as,

1. Cheerfulness.

2. Cleanliness.

1. Cheerfulness in a Servant is the outward Expression of his Willingness: And as nothing can be more acceptable than such Willingness, the Expression of it must commend him as it begets a Belief of it.

'Tis also a Species of Gratitude, implying that he is well used, and that he thinks himself so. 'Tis the Look of Contentment, and good Nature, gives a Lustre to the Countenance, and exhilarates others that behold it. And as Servants fear the Frowns and desire the good Looks of their Superiours, they must by the Cheerfulness of their own Looks invite the Favour, and if they have really a Desire to please (which they ought to have) 'twill naturally produce this Effect, and appear in an Air of Satisfaction and Serenity. And as this is an Ornament to every Word and Action of a Servant, 'tis likewise an Honour paid to the Master, when in the Sight of others; and a Way of telling how good he is in that relation. There is a Language in Looks.

as well as Words, and as well understood ; so that Servants ought no more to insult their Betters with four Looks than rude Language. The

2. Thing in the same Degree of a Servant's Duty is Cleanliness : which is acceptable to most Men, as 'tis a Branch of Decency, and a Piece of Respect paid to the Family in which he lives : it should extend to the Person of a Servant, and the Offices of his Place.

An unclean Object must be offensive to any one : and as those that attend upon others must be always in their View, the Figure of them should be as agreeable as may be. And as Neatness is an Ornament to every thing, and shews it to Advantage, it should never be wanting to the Clothes, and Countenance of a Servant ; otherwise he defiles every thing he touches, and scares every one that looks upon him ; dishonouring not only the Master he serves, but bringing himself into Contempt. For Nastiness implies Laziness or Sottishness, and always gives Deformity.

And as the Person of a Servant should be clean, all the Actions and Offices of his Post should partake of the same Cleanliness. For it does Honour to the Master in a different Respect, as it adds Decency
to

to his Dwelling; and is of some Profit to him, as 'tis a Preservation to his Goods and Furniture; even the meanest Things receive Beauty and Colour, and become polish'd by a neat Usage. And he that rubs off all Defilements, transmutes Metals better than any of the Philosophers.

It contributes also to the very Health of a Family in dressing Food; which is unwholesome if it be unclean. For foul feeding is a slow Poison, and as it hurts the Constitution of a Master, must in some Measure shorten his Days; at least, turn his Stomach, and make him sick.

Now, supposing a Servant to have attain'd to all the good Qualities before mentioned, they will be of little Use to himself or others, if he is of a roving and unsettled Temper, moving about from Place to Place, more like a Traveller than a Servant: For being always unfixed, he is little known or tried, and knows others as little. The worst have appear'd to Advantage for a short Time; and from these the best are not distinguished, if they stay but the same Time. 'Tis Perseverance, and a Habit of doing well that fixes a Character, and establishes a good Reputation. To prove which Habit, and make it manifest, a Servant must abide long in the
same

same Station, settle, and (as it were) incorporate himself with the Family where he is once placed. For by such Continuance he learns perfectly the Customs and Manner of it, the Tempers and Inclinations of those he serves, and is more expert in all the Parts of his Business. And as he is more useful, he is more valued and encouraged than another, thriving, and gathering something to lay up. Whereas he that changes often must, like the rolling Stone, be always bare, as being often out of Place and subsisted at his own Expence. There may sometimes be a good Reason for moving to a new Master; but when any Reason is thought sufficient, and very improper ones are given, 'tis a Sign of Levity, and lessens the Character of any one. Such a Servant is at least a transient Good, and Abatement is made for its Uncertainty.

To these Instructions design'd for the Use of hired Servants, I shall add some that may be useful to the Apprentice which will come in the less Compass, because he being a Servant as well as the other, what is said before may be applied to both. There is some Alteration in their Circumstances which makes it necessary that something should be added
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that is peculiar to the latter: And if any Thing be repeated, 'twill be with some Variety, as the Case differs and requires it. The Business of the Apprentice is of a more general and extensive Nature; and as he is one of the under Instruments of Trade and Traffick, he should begin with a right Notion of it, in order to form the Plan of his future Conduct. He should consider Trade as a common Good, in which all Sides are to find their Account, by supplying each others Wants; and therefore that in learning the Art and Mystery of it, he is beginning to make himself useful to Mankind, and going upon Labours that are not only privately beneficial, but conduce to the publick Interest, and Prosperity of his Country. For, as the Strength and Riches of a Nation depend upon the Traffick of it, and that Traffick upon the Exercise of the several Arts that supply it; the Artist must act with a double View, to the Good of his Nation and Neighbour, as well as his own; never hurting another to help himself. This fixes Trade upon its right Basis, which is mutual Benefit, and gives every Employment an honourable and useful Turn, which would otherwise be a Fraud and Abuse upon Mankind. From the Hope of suddain Gain,
and

and a Desire of making Haste to Wealth, many recur to mean Artifices, and to that Variety of Impositions which are to be met with in the Course of Business. Yet this is not Trade, but Rapine under Pretence of it, a Circumvention that destroys all Confidence and common Trust; and as it discourages Adventurers, is an Impediment to Dealing: Whereas the Integrity of the fair Trader invites them, and draws the Current of Business after it. When the Seller is content with modest, and moderate Gains, he is even courted by the Buyer; whose Advantage is also such that every one else is willing to be a Partaker, and to buy likewise; whence the Profit of the Seller is soon multiplyed and extended, and though small in each Particular, becomes great in the Sum total, and always more in Riches, than the suddain and excessive Gains of those that in making too much *Haste to be rich*, make the Most of their Opportunities, and squeeze a Customer 'till they have lost him. So that the truest Policy of a Trader is the Equity of his Dealing. And how great must his Satisfaction be, in thriving by those very Methods that are useful and beneficial to others, and where the Advantages are mutual? This ought to be
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be well considered by every Candidate of Trade, every Artist and Instrument of Commerce. For it will preserve him from the Danger of learning together with the Mystery of his Business all those mysterious Arts of deceiving, which are too often mix'd with it, and debase it. Nothing is more useful to the Man of Business, than a fair Reputation, for Reputation is nothing else but the Opinion others have of him; and when this Opinion is in his Favour, every one is forward to deal with him, to trust him, to recommend him, and even run all Hazards with him. This Reputation must be founded on good Behaviour, and the Foundation of it laid early: that being accounted best that is of longest Date. So that the Apprentice should have an Eye always to the Credit he shall gain in the Time of his Subjection, and to the Character that shall be form'd of him under this first Trial: For this generally affects him in the succeeding Course of his Fortunes, and makes them easy or difficult, just as he is represented by those who have had Experience of him, and are supposed to know him best.

The good Will and Word therefore of the Master is principally to be purchased,
and

and the Way to it is by obeying his Orders, and promoting his Interests. Here the very same Duties of Humility and Fidelity mentioned in the Beginning, are likewise applicable; being as necessary in the Apprentice, as in any other Servant. He is to be humble in submitting to Discipline, and good Rules; in bearing Restraint and Reproof, and even Correction; in not answering again; and in complying with Commands that may seem difficult. And then, as he is trusted above all other Servants, having the Fortunes and Reputation of a Master, in some Measure, in his Power, he must with great Exactness discharge that Trust; like the *good and faithful Servant* in the Gospel, doubling the *Talents he has to trade with*. He must act as for himself, do as he would be done unto: Preserve with Care what is in his Keeping, neither committing Wast, nor suffering others to commit it. And as 'tis some Credit to an Apprentice to serve one who has some himself, and to have the good Word of him that has the good Word of others; he must for his own sake, at least contain from all Complaints, or saying any thing to sink the Character of his Master. He must speak of him with Respect, and to his Advantage, and defend him from Censure.

Censure. And as the surest Way to Praise is to be Praise-worthy, all those Moral and Christian Virtues before spoken of as necessary to compleat the Character of the other Servant, are in the same Measure and Manner requisite to perfect the Reputation of the Apprentice: Such as *Singleness of Heart* or Sincerity, Good Will or Affection towards a Master, a Restraint of the Tongue, Sobriety, and Diligence; which I refer to and need not repeat: Adding some few Articles of Advice under the following Heads.

1. Of Company.
2. Expences.
3. Prudence.
4. The Improvement of spare Time.

Under the *First*, viz. Of Company, his Advantages will lie rather in declining, than courting it. For in Consideration that his Time is not his own, and his Business requires Attendance and Dispatch, all Interruptions are to be cut off; and such must be the frequent Meetings and Conversations of many Acquaintance. They will entrench upon his Time, and obstruct him in his Business. He must either be absent, in following them, or they must follow him, and Idleness be the Consequence on both Sides. And while they
haunt

haunt one another a Master is made uneasy, and his Privacy intruded upon ; which if not attended with greater Inconveniences, is sufficient to give Jealousy, and beget his ill Opinion. There may, I confess, be some allowable Opportunities and Occasions of Conversation ; and when they are allowed, the best should always be chosen ; what is innocent and instructive (if it can be had,) at least what is innocent ; for it is not only reputable and safe to be join'd to good Company ; but many commendable and useful Qualities are this Way convey'd with more Success, and in less Time to each other. If 'tis impracticable altogether to escape what is bad, an Intimacy at least should be forbore, and all Opportunities applied to the Amendment of such as want it ; which, if it do no good on one side, may be a Means to secure the other, which is gaining a Point, and the best that can be done. Especially all female Friendships and Familiarities, be they never so innocent, must be avoided, lest they engage the Affections too far, and proceed to an untimely Marriage, or Marriage Contract, which forfeits the Indentures, and ends often unhappily. For Want of Precaution in the Cases before mentioned, many Indiscretions

discretions are committed, and good Beginnings overturn'd. The Wicked and Worthless are forward to offer themselves and mix with all Companies; and if the Sound are not upon the Reserve, and well guarded against such Examples, the moral Contagion will spread, and the *Leaven* of a loose Liver, or vain Unbeliever *will leaven the whole Lump*. Some are deceived in thinking themselves Danger Proof, and that they can take or leave off an Example as they will. *But be not deceived* (says St. Paul,) *evil Communications corrupt good Manners*. And as the Young and Unexperienc'd are soonest tainted by the bad Air of Society, being aptest at Imitation; I have prepared this for a Caution. And as they should avoid bad Company that are known, for the same Reason they should shun strange Company, and such as are unknown; unless they come with a good Character, like a Bill of Health, attested by such as know them. For too much Care can never be taken, especially in Places where the Current of Vice runs strong, and a corrupt Majority makes a Fashion of it, scarce to be resisted by weak Minds or young Persons. Some Trades above others lead into the Way of Danger; for the Gains of them arising
often

often out of the Excesses of evil Men, the Gainers are apt to be less offended at such Excesses, and may by Degrees therefore become too instrumental in promoting them. In this Case the young Man whose Trade is of this kind should consider how dishonourable those Gains are, which are so raised, *viz.* Out of the Sins and Sufferings of others, and the Fall of Families. How contrary they are to the true Nature of Trade, which should be founded only in Advantages that are mutual, and how apt they are to defile the Gainer: Which if he does sincerely, rejecting the Gains of Ungodliness, and dismissing his corrupt Customers, he may depend upon a Profit some other Way, and be a better Gainer in the End.

The *Second*, and next Head is that of Expences, under which the Frugality that is to regulate them, comes chiefly to be examined. And it is that Virtue which lies in the middle Way between Profuseness and Covetousness; so proportioning the Outgoings and the Income as that there may be always a Stock in Hand to answer just Occasions. And the Parts of a small Stock going out and coming in, being as capable of Proportion to each other, as those of a greater, though the

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Parts

Parts are not so large; this Virtue may be learnt as much in the Management of a little Sum as a great one, and the Apprentice have as right a Notion of it in regulating his Allowance, as afterwards he can have in keeping the Cash of his whole Substance. Whatever therefore he has, he must in parting with it have Regard, first, to things necessary: And since all his Necessities cannot be foreseen, and new ones may come upon him on a sudden, some Preparation is to be made for Contingencies. And that there may be sufficient, nothing should be spent idly, in Vice or Vanity; for the Outgoings in this kind will cause a Deficiency in the other: few can have enough to supply their reasonable Necessities, and unnecessary Extravagancies. Vice and Vanity are very costly, draw all Expences into their Circle, and by Degrees involve the Spendthrift in Difficulties, and reduce him to the Want of Necessaries: Out of which he is tempted to extricate himself at any rate; by honest Means, if they will do; but if they won't, by those that will, though they be dishonest: Such as borrowing more than he can repay, promising more than he can perform, yielding even to Frauds and Theft, or such dishonourable Shifts as forfeit his Reputation. The Apprentice in these Circumstances, is apt to violate his Trust, make bold with his Master's Cash, or share with him in his Gains: All which Evils are generally occasi-

oned by that first false Step of ill Husbandry, or Want of Care about Expences.

And the Progress from Waste to Want, and from Want to Practices indirect and dishonest is so usual, that the Lavish, tho' innocent, are often suspected of them; which Tendency, and even the Suspicion of it, should be prevented by the Regulation of an early Thrift, peculiarly necessary to the Trader; whose Goodness in the Language of Business consists in ready Payments, he being called a good Man that is a good Paymaster, whatever he be in other Respects.

On the other Side, as much Care should be taken that Frugality may not degenerate into a covetous and criminal Love of Money, which sticks at nothing that may increase it, and makes no good Use of it when increased. Hence Extortion, Oppression, Circumvention, and other evil Arts, have their Beginning: So that the middle Way is to be chosen. And here the

Third Thing comes in order to be consider'd, namely Prudence, which is the practical Knowledge that discerns the Differences and Circumstances of Things, distinguishes the Point of Virtue from the vicious Extreams on either Side, foresees Events, makes Provision for them, and has regard to Time and Place, disposing the Words and Actions of every one to their best Advantage; is an Abridgement of many Virtues, and a Security

rity to every one. But this Prudence depending on Experience, and growing out of Reflection, is seldom found to ripen in Youth; and when it comes late, 'tis generally bought dear, and costs more than can be recovered. 'Tis of the highest Consequence therefore to have it early, and get it cheap: To prevent Evil by foreseeing it, rather than by the Experience of it to know how it might have been prevented; especially in the midst of Business, and Variety of Communications with all Sorts of Persons, some of them very crafty and designing, (which is the Traders Case) a greater Measure of this Prudence is wanted. And the Way to it is to learn it either,

1. At the Cost of those that have it not; or,
2. By the Examples of such as have it; or,
3. By the Precepts of those that teach it; or,
4. By Prayer to God for it.

1. He that learns it at other Mens Cost, must in viewing their Miscarriages, observe the Mistakes they made, and the Faults by which they fail'd. As when a Man runs out of his Fortune by spending too high, or goes behind Hand by neglecting his Affairs, exacting upon his Customers, or by *Suretiship*, and the like; the By-stander should be warn'd at the Sight, and so affected as always to avoid the like Errors, for fear of the same End. And then in the Progress of Vice, when he sees any miserable Objects of it uti-

der the Power of their Lusts, he should inform himself how the first Infection was taken, in what Company, and in what Manner it encreased, and then provide against the like Danger, by keeping out of the like Temptations. This is the Method of learning at the Expence of others, and a lawful and commendable Way of making the most of their Misfortunes. Another Way to Prudence is,

2. To learn it from the Examples of them that have it. And in order to this, the Learner must turn his Observations to the Actions of such as are distinguished for it, and have secured and advanced themselves by it: For the Actions of these are a living Rule, shewing the Virtue as practicable and amiable; and he that copies after such excellent Patterns has all the Benefit of their Experience and Observation, learning from them what they have learn'd from others, or found out themselves; and consequently doing every thing in the best Manner, even before he comprehends all the Reasons of his own Actions. But the Repetition and Success of such an Imitation soon let him into a fuller Knowledge, and give a Taste of that Skill by which he is forwarded; so that his Improvements are of an early Growth, and like Plants raised under a good Aspect, come sooner to Perfection. Happy is it for the Apprentice who is placed under the Influence of such a Master, whose Life is a continued Lesson of Instruction

Instruction to him, leading to Virtue as well as Business. But if this be not the Case, and good Examples more remote, the Defect may be supply'd,

3. By learning Prudence from Precept; in which Way there are many Helps to be met with, many excellent Prescriptions prepared for such as are dispos'd to follow them. Even some bad Men give good Advice, so that Precepts are every where at Hand to direct, and the World abounds with good Instruction, as much perhaps as with bad Example. For *Wisdom crieth without, she uttereth her Voice in the Streets: She crieth in the chief Place of Concourse, in openings of the Gates, in the City she uttereth her Words.* Her Lessons are often repeated and press'd by Parents, Masters, God's Ministers, and every sincere Friend. But the most perfect Collection of moral Precepts, and best Directions to Prudence, are contain'd in the Writings of him who has this Character given of him by the God of Wisdom, *That there was none like unto him before him; nor after shall any arise like unto him; viz. in the Proverbs and other Sentences of Solomon,* which are, (as he tells us in the Beginning of them) *to give Subtilty to the Simple, and to the young Man Knowledge and Discretion.* These should be received with Reverence and Attention, read often, register'd in the Memory, digested by Reflection, and made as ready to the Mind of the young Man, as the

Sound of his own Name ; or, like the Instruments of measuring, always at Hand to try the Streightness or Obliquity of his Actions. The more he considers them, and makes Experiment of them, the better he will like them, and the more useful he will find them : Nay, by the Pleasure he finds in reading them, he may guess at his Improvements, feel the Enlargement of his Understanding and Regulation of his Will, especially if in the

4. Place he strives to perfect himself by Prayer. For be the Means never so excellent, without a Blessing upon them they fail. And this Blessing comes by Application to the Fountain of all Wisdom, who gives it to them that value it enough to ask it, and ask nothing before it, or in comparison with it. This was the Way that *Solomon* himself attained to that abundant Measure of it, in which he excelled all that went before him, or should come after him. And God said unto him, *because thou hast asked this Thing, and hast not asked for thy self long Life, neither hast asked Riches for thy self, nor hast asked the Life of thine Enemies, but hast asked for thy self Understanding to discern Judgment ; behold I have done according to thy Words ; lo, I have given thee a wise and an understanding Heart. Wisdom, Knowledge, Discretion, Understanding and Prudence are but different Names with the Royal Teacher for the same thing ; which being to the Soul as the Sight of the Eye to the Body,*

dy, the most useful Faculty belonging to it, 'tis difficult to account for the general Neglect there is in seeking it. Though the *Merchandize of it is better than that of Silver, and the Gain thereof than fine Gold*, yet but few are to be found that prefer not either of them before it. And probably it proceeds not so much from the mean Opinion they have of Prudence, as from a Persuasion that they have sufficient of it already. Scarce a Novice to be met with that abounds not in his own Sense, and is not self-sufficient. Children think themselves wiser than their Parents, and Scholars than their Masters: And thus fancying themselves in Possession of much Wisdom, think it vain to follow what they have found. But if they happen to be mistaken, and are not so wise as they think for, (which is generally the Case) they are unlikely ever to get it, being under the strongest Indisposition towards it. For the only Way to Wisdom or Prudence is first to know how defective our Stock is; which humble Sense naturally quickens our Industry, in applying to proper Means, and begging a Blessing upon the Use of them. And to those who are thus prepared the Blessing is not denied. *Because thou hast asked this thing, behold I have done according to thy Words.* Knowing his Wants he asked; and asking, was thus answered. When *Solomon* obtain'd this immense Treasure of Understanding, he was but

young; so that Youth need not despair of a sufficient Measure of it if they are thus disposed to it. And what a pleasant Sight is it to see Prudence piloting a young Man, and steering him safely through all the difficult Passes of Business and Temptation, turning him off from Danger, and into a right Course at the Season of Life in which he stands most exposed to Error and Delusion? I come now to the last Head I proposed to treat of, namely,

The Improvement of spare Time, or every Cessation from Business: In which Vacancy the first Thing commonly thought on by Youth is Recreation and Pleasure: A Degree of which (if the Recreation be lawful) cannot reasonably be objected to; but Care must be taken that the Pursuit of Pleasure may not too much contract, or quite exclude any necessary Duty, and that it indispose not for the Returns of Labour; because if Labour is made more burdensome by past Pleasure, that Pleasure is bought too dear, and cannot countervail the Pain it causes: or if it interrupts any religious Duty, or any Improvement of the Mind, it loses the Nature of true Pleasure as it prevents a greater Good, and even a greater Pleasure. A frequent Taste of any kind of Diversions is apt to grow upon the Palate, and give too strong a Relish for them; and when the Inclination is turn'd strongly towards them, and the

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Mind

Mind runs perpetually upon them, the Shop or the Work-room is like the Confinement of a Prison, and labour like a Weight that goes up Hill. Whence Idleness, Ignorance, and ill Husbandry expose the young Man to Disgrace, Punishment, and other Difficulties; so that the more he pursues Pleasure, the more he involves himself in Pain; and as the Bitterness of the latter is predominant, he frustrates his own Designs. His better Conduct and Method is to become less sensual, and less in love with Pleasure; to forbear the Haunts of it, the Houses of Pastime, and the Habit of Drinking; then to try Pleasures that are rational, useful, and that make Business less burdensome; in which Tryal he will soon find his Advantage. And in order to it, his spare Hours must be applied either,

1. To the Duties of Devotion; or,
2. To the Pursuit of Knowledge.

In the Application of them to the *First*, the Day must begin with Addresses to God for the Protection of his Providence, and a Blessing upon his Labours; for Grace to withstand Temptation, or to recover as soon as fallen: And by rising early, the more Time may be spared for this Morning Sacrifice. When the Business of the Day is over, some Space must be allowed for Recollection, and renewing his Petitions; in which he shall call to Mind the Omissions of Duty,
and

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and the Transgressions of it, that belong to the Account of the same Day; imploring Forgiveness, and begging more Assistance for the next Trial. Food and Sleep are not more necessary for the Health and Refreshment of the Body, than these Returns of Devotion are to be the Ease and Improvement of the Mind; and should no more be neglected than sitting down to Meals, or going to Rest. And how can a Blessing on any Undertakings be expected that are not sanctified by this Method, begun and ended in the Fear of God, and the Invocation of his Name? The Period of the present Life is only the Passage to a future; our long and last Settlement is in another World. And he that *eats the Bread of Carefulness* to accommodate himself with Conveniencies in his Passage, should certainly make Provision for his Journey's End, and in this World maintain a Correspondence with the other. Some Intervals therefore must be deducted either from the Refreshments of Nature, or the Business of his Occupation, at no greater Distance than that of Morning and Evening (if so great) to examine into his spiritual Estate, to seek Securities for it, and by the Duties of Devotion and a constant Watchfulness, to insure it as much as possible. And because there are some whole Days, and always one Day in seven, exempted from the Weight of worldly Business to make room for our Attendance

Attendance on the publick Exercises of Devotion in the House of Prayer; these Opportunities should be with Readiness embraced, and revered as Seasons of spiritual Commerce with God, wherein many Blessings and Advantages of the highest Nature are to be obtained. In this way Devotion becomes exemplary, is propagated with more Success, and as it were circulates in the spiritual Body or Company of Believers. The Deportment of the Devout imparts Fervour to the Indifferent, confirms the Well-dispos'd, and strikes an Awe where 'tis wanted. Besides, there is greater Force in the joint Prayers of many *fellow helpers* than in the separate Petitions of single Advocates. Special Promises are made to the Gathered together; their Assemblies are graced with the divine Presence, and abound in the Means of all Righteousness. And as Reason ripens and is enlarged, the Mind will perceive the Excellency and feel the Benefit of those Ordinances; for when the first Day of the Week is thus employ'd, the Days following will partake of the Impressions then made, and retain their seasoning 'till these Impressions are renew'd at the next Appearance in the Sanctuary. The Absent lose all these Benefits, and tho' perhaps they are enjoying the fresh Air and warm Sun in the high Ways and Hedges; they are out of God's Blessing, and in Harm's Way,
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the Way of Temptation, dangerous, especially to Youth, who in these Escapes generally meet with the worst Company, (who have likewise lost their Way) and wander together with them, 'till they are entangled with vicious Habits, disrelish all Duty, and are in the Road to Ruine. And here I can't but commend the Discipline, whereby the Children of Charity, after their private Exercises, are drawn out (as it were) in *Battalia*, and march to the House of God in Companies, to join their spiritual Leader, to sit under his Instruction, fill up the Comfort of united Prayer, and add to the Harmony of divine Praise. So that as I direct my self especially to those who have been thus educated, my Counsel to them can be only to persevere, neither deserting his Service, or upon slight Occasions absenting from it.

And whatever Portions of Time remain exempt from Business after the Duties of Devotion are secured, may be applyed in the *Second Place* to the Pursuit of Knowledge. By Knowledge, I mean that of Religion, the Foundation of which being already laid, it ought to be built upon. Tho' the Disciple may suppose himself in the right, and have no Suspicion of his Way, yet a Certainty of it he cannot have 'till he has examined it; for if he only supposes it right, for ought he knows it may be wrong. He
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holds indeed the Conclusion, but being ignorant of the Premisses from which 'tis drawn, cannot see their Dependence on each other; and consequently knows only in Part. If, by the good Providence of God, he be in the real Possession of Truth, yet 'till he sees the Ground and Strength of its Foundation, he wants much of that Satisfaction which grows out of a full Sight of it; so that every one, whether he be in the right or wrong, if he is under any Degree of Uncertainty, must apply all his Abilities and Opportunities to the Search after better Information, not giving over till he has found it. He that is in Error may this way get out of it, and he that has the Truth may this way preserve it. The Reason why Error is often hereditary, descending from Father to Son, from Master to Scholar, notwithstanding the Defects of its Title, is the Backwardness of Beginners to take upon themselves the Trouble of a fair Search. For were they but as inquisitive and curious in this Matter as they ought to be, and might be, Light would break in upon them, and increase 'till they had overcome the Prejudices of their first Impressions: And for want of taking the same Pains, many who have set out well, and begun at the right end, have declined from it, and been overreached by such as observing their Weakness have taken Advantage of

of it. Whereas had they but acquainted themselves with the Merits of their own Cause, and laboured to see where its Strength lay, they had not been so easily gravel'd and catch'd by the Subtilty and Sophistry of Seducers. They had been fortify'd by their Inquiries, able to repel any Assaults, and by setting Truth in a good Light, obtain some Victories; at least such will seldom be attack'd, and, excepting Cases of Persecution, remain in the quieter Possession of the Truth, and even under these be better able to ride out the Storm.

The only Objection made to this Pursuit of Knowledge is a Possibility of being entangled with Things *hard to be understood*, which for Want of some necessary Qualifications in the Inquirer, have been and may be *wrested* to a wrong Sense, and give Occasion to new Mistakes. Which Objection is insufficient if greater Inconveniencies happen the other Way; that is, if Error is more fixed for want of Enquiry, than Truth suffers by the Inquisitive. Truth can bear the Light, and gains by it, and he that searches as he ought, can never search too much: If any lose their Sight in looking after it, many more preserve theirs, and many recover Sight by the same Means. But Error being engender'd in the Dark, vanishes if we let in Day: Wherefore the Confederates in Error are always jealous of
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such as enquire, and backward to stand Tryal. I refer to the *Word of Truth*, wherein we are commanded to *search the Scriptures, to prove all things, to try the Spirits whether they be of God; and to be able to give an Answer to every one that asketh a Reason of our Hope.* All which imply and enjoin the Pursuit of that Knowledge which I have before recommended as a fit Subject for such as have already learned the Elements of it, to employ their spare Hours upon. And he that thus spends his leisure Time will be busy afterwards to better Purpose, faithfully fill the Post allotted him by Providence, employ his Talent in the most useful Manner, and by directing his Labours always to a good End, hallow the very Works of his Hands, and make them favour of Religion. For the most indifferent Acts may be improved and sanctified by a right Intention; and as we may *eat and drink to the Glory of God*, we may buy and sell and work to the same End. And when the Wheels of Business turn upon this Centre, they move in their best Order, and are bless'd in all their Motions.

And having now collected my Thoughts together, and contracted them into as little a Compass as I could; to such as have been at the Pains of reading them over, I have this farther to say, *viz.* I desire them to consider these, or any other of this kind,

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not as coming from this or that Hand, but as prepared for them by God's good Providence, and put in their Way by his Direction; as Means of Information, and Helps to stir them up to a quicker Sense of *whatsoever things are true, honest, lovely, and of good Report*. In which Light if they view them, they are not mistaken, but receive more Benefit from them, by deriving some Authority to the Instrument from a higher Hand that may have employ'd it; in rejecting which they may reject one of the *Calls of Grace*, and being not the better for it, become much the worse. *For he that refuseth Instruction despiseth his own Soul.*

F I N I S.

